

# The Inquirer.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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LONDON, SATURDAY, JULY 16, 1910.

[ONE PENNY.

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On Thursday, July 21, 1910.

Business Meeting at 2.30 p.m.

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THEW R. SCOTT, of Southport.

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NOUGH, Esq., F.R.Met.S., President, in the  
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## OUR CALENDAR.

SUNDAY, July 17.

## LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN.  
 Bermondsey, Fort-road, 7, Rev. J. A. PEARSON.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.  
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.  
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. E. W. LUMMIS, M.A.  
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. JOHN ELLIS.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. E. H. PICKERING.  
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. HENRY GOW, B.A.; 6.30, Rev. STOPFORD A. BROOKE, M.A., LL.D.  
 Highgate-hill Unitarian Christian Church, 11, and 7, Rev. A. A. CHARLESWORTH.  
 Ilford, High-road, 11, Mr. WALTER RUSSELL; 7, Rev. F. SUMMERS.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. W. TUDOR JONES, Ph.D., F.R.G.S.  
 Kentish Town, Clarence-road, N.W., 11, Rev. J. A. PEARSON; 7, Rev. F. HANKINSON.  
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROOPER, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.  
 Deptford, Church and Mission, Church-street, 6.30.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.  
 Richmond, Free Church, Ormond-road, 11.15 only, Dr. F. W. G. FOAT, D.Litt., M.A.  
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.  
 Stratford Unitarian Church, 11, Rev. F. HANKINSON; 6.30, Rev. F. ALLEN.  
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.  
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A.; 7, Rev. D. DELTA EVANS.  
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. W. G. TARRANT, B.A.  
 Wood Green Unity Church, 11 and 7, Rev. S. MUMMERY.  
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.  
 AMBLESIDE, The Old Chapel (near The Knoll), Rydal-road, 11, Rev. P. M. HIGGINSON, M.A.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.  
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.  
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.  
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. LEONARD SHORT.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.  
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.  
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN, M.A., B.D.  
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.  
 CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITEMAN.  
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. W. M. GIBSON.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. W. E. GEORGE, M.A.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.  
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.  
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.  
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.  
 GORTON, Brookfield Church, 10.45 and 6.30, Rev. GEORGE EVANS, M.A.  
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.15, Rev. J. J. MARTEN.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.  
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.  
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B. A.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.  
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.  
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. M. WATKINS; 6.30, Rev. J. C. ODGERS, B.A.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
 MORETONHAMPSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.  
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.  
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.  
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45.  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.  
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.  
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.  
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Mr. I. ISTEAD.  
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service (only), 11, Rev. GEORGE STALLWORTHY.  
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

## HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

## CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

## VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

**PULPIT SUPPLY.**—Rev. H. M. LIVENS, Bramshaw, New Forest.

## DEATH.

BADLAND.—On July 11, at Shortheath, Kidderminster, the Rev. Charles Davis Badland, M.A., aged 63.

**MANCHESTER DISTRICT ASSOCIATION OF PRESBYTERIAN AND UNITARIAN CHURCHES.**

## BERLIN CONGRESS.

The following American Ministers attending the Congress will visit Manchester on July 24, and preach in the undermentioned Churches of the Association.  
 Rev. I. M. ATWOOD, LL.D., of Rochester, N.Y. Platt (11 a.m.); Blackley (6.30 p.m.).  
 Rev. J. H. HOLDEN, of Boston. Sale (11 a.m.); Urmston (6.30 p.m.).  
 Rev. C. G. HORST, of Wollaston, Mass. Gorton (10.45 a.m.); Bradford (6.30 p.m.).  
 Rev. J. F. MEYER, of South Natick, Mass. Monton (10.45 a.m.); Pendleton (6.30 p.m.).  
 Rev. M. SIMONS, of Cleveland, Ohio. Longsight (10.45 a.m.); Upper Brook Street (6.30 p.m.).  
 Rev. C. E. ST. JOHN, of Philadelphia. Altrincham (11 a.m.); Moss Side (6.30 p.m.).  
 Rev. A. WISHART, of Grand Rapids, Mich. Oldham (10.45 a.m.); Dob Lane (6.30 p.m.).

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.



# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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\* \* *All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

### NOTES OF THE WEEK.

A SERIES of important recommendations for the further regulation of street trading by children has been issued by the Departmental Committee appointed a year ago to inquire into the subject. The recommendations are as follows :—

- (1) That street trading by boys be wholly prohibited by statute up to the age of 17.
- (2) That street trading by girls be similarly prohibited up to an age not less than 18.
- (3) That the definition of street trading be revised so as to make it clear that the delivery of newspapers and other goods by the employees of a tradesman to regular customers is not covered by the term.
- (4) That the functions of local education authorities should be extended so as to include the administration of the law, either through school attendance officers or through officers specially appointed for the purpose, as well as the giving of advice and assistance to children at or leaving school in the finding of suitable employments.
- (5) That street trading cases should be heard in the Children’s Court, or, failing such a court, in a court of summary jurisdiction.
- (6) That the penalties for illegal street trading should be revised.

\* \* \*

THE above recommendations are signed by the following seven out of the eleven members of the Committee :—Mr. J. A. Simon, K.C., M.P. (chairman), Lady Gladstone, Mr. E. K. Chambers (Assistant Secretary Board of Education), Mr. J. W.

Gulland, M.P., Mr. T. F. Richards, M.P., Mr. A. J. Sherwell, M.P., and Mr. J. H. Whitehouse (of Toynbee Hall).

There is also a Minority report, signed by Mr. W. C. Bridgeman, M.P., Mr. Malcolm Delevinge (of the Home Office), Mr. Walter Guinness, M.P., and Mr. Hugh Law, M.P. These members state that, while agreeing with much that is said in the Majority report, they have found themselves unable to sign it, as they could not support the recommendation that street trading should be immediately and universally prohibited in the case of boys up to the age of 17.

\* \* \*

THE Home Secretary stated in the House of Commons on Monday that he was advised that he has no power to prohibit photographs of the recent prize-fight in America being exhibited at cinematograph shows in this country. It must be left, accordingly, to the strong force of public opinion to make itself felt. In spite of Mr. Will Thorne’s bantering reference to “sloppy” talk on the subject, we hope that the protests against this kind of public demoralisation will be emphatic enough to make the managers refuse to exhibit the pictures. We are glad to see that the boycott against them has spread rapidly in countries like South Africa, where the race problem is acute.

\* \* \*

THE London County Council, at its weekly meeting on Tuesday, carried the following resolution, moved by the Rev. J. Scott Lidgett, by forty-five votes to twenty-nine :—

That, in the opinion of the Council, the public exhibition, at places of entertainment in London, of pictures representing the recent prize fight in the United States of America is undesirable; and that the proprietors of London music-halls and other places licensed by the Council for cinematograph performances be so informed.

THE cloud of ugly suspicion about rubber slavery in South America grows continually darker. Baron E. Nordinskjold has made a report to the Anti-Slavery and Aborigines’ Protection Society on the treatment of native Indians in Peru and Bolivia which should fill the public mind with the gravest possible concern. He speaks of the systematic enslavement of Indians, accompanied by the most demoralising cruelty. He points out that both Peru and Bolivia are vast countries very sparsely populated, and consequently the Governments are seriously handicapped in their efforts at repressing evil practices in the wilds. In view of the alleged complicity of the agents of the Peruvian Amazon Company there is, we believe, a strong case for searching inquiry on the part of our Foreign Office.

\* \* \*

THE fourteenth annual Conference of the Parents’ National Education Union has been in session at University College, London, during the past week. A very full programme and many distinguished speakers have been provided. It was natural at the present time that a good deal of emphasis should be placed on the responsibility resting upon parents in the wise training of their daughters for their future work; but the training of the citizen also came in for a large share of attention. In the course of his paper on the opening day Mr. Stephen Paget made an interesting plea for the cultivation of local patriotism. London children, he said, should be interested in London. They should be used to the streets and feel at home in the museums and picture galleries and churches. The child should be able to say : “London is mine.”

\* \* \*

WE are glad to see such an excellent account of the success of the first year’s working of the Borstal Reformatory System. Begun as an experiment of private philanthropy at Borstal, near



Rochester, it passed under Government control in 1908. The object is to curb the criminal instincts in young offenders, and turn them out, after a period of detention and industrial training, honest and energetic members of society. During the year covered by the report, which has just been issued, out of 241 boys and 5 girls, 219 were provided with work on their release. Of these 168 were known to be doing well in May, 1910, 20 are reported as unsatisfactory, and 30 have been reconvicted. The latter figure compares very favourably with the usual statistics of reconviction.

\* \* \*

THE report of the Royal Commission on the selection of Justices of the Peace, issued this week, expresses the view in the plainest possible terms, that political opinion or political services should not be regarded as in any way controlling or influencing the appointment of justices. The man most fitted to discharge the duties of the office should be appointed. It is also recommended, in the public interest, that persons of every social grade should be appointed justices, and that working men with a first hand knowledge of the conditions of life among their own class should be appointed to the county as well as to the borough benches.

\* \* \*

THE Rev. R. J. Campbell, in a letter, which he has addressed to the members of the Liberal Christian League, writes as follows:—"Regarding the name of the League some correspondents have written to me suggesting that the term 'Liberal-Christian' is sectarian. No, it is not. Liberal Christianity has always stood for the recognition of the essential oneness of all religion. The very fact that a man is a Liberal Christian means that he admits that Christianity has no monopoly of goodness and truth, but that other faiths also possess a divine revelation. If ever such a man becomes a sectarian it will not be because he cuts himself off from his fellow-Christians, but because they cut him off."

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WE welcome this very pertinent explanation in face of some obvious misconceptions. Liberal Christianity seeks to cultivate a certain type of spiritual life which involves a temper of catholic sympathy with all forms of love and goodness. But sympathy which springs out of a deep intensity of conviction and the ardent loyalties of discipleship is a very different thing, and a far more effective thing, than the sentiment which seeks to promote the oneness of all religions by belonging to none. Feeling must first of all be concentrated before it can become diffusive. The local and personal elements in Christianity, so far from being disadvantages, are among the indispensable sources of its power.

## SHALL WE PROHIBIT CHILD-TRADING IN OUR STREETS?

THE Report of the Departmental Committee on the Employment of Children Act, which has been issued this week, deals with the evils of street-trading and the need for more effective regulation. Unfortunately, the Committee has found it impossible to be unanimous in its recommendations, and four members have signed a minority report of a less drastic nature than the one approved by their colleagues. It strikes us, we confess, as a rather bewildered document, resting on the familiar argument that under present economic conditions child-labour in the streets is an unfortunate necessity. The majority, on the other hand, take the bold and consistent course of recommending that street-trading by boys should be wholly prohibited up to the age of 17, and that street-trading by girls be similarly prohibited up to an age not less than 18. They do so on the ground that in the case of both boys and girls exposure to the contaminating influence of the streets is morally indefensible. The minority endorse this recommendation in the case of girls, with one reservation as to the need of further inquiry with regard to the case of costermongers in London and of similar classes of people elsewhere; but they are not prepared to deal with boys in the same way unless it can be shown that other suitable forms of employment are available.

The evidence submitted to the Committee has made it clear that in dealing with a problem of this kind permissive powers are of little avail. In many districts all over the United Kingdom the local authority has made no street-trading bye-laws, and even the statutory powers which exist have not been put into force. There is also a great deal of evidence to show that bye-laws, where they exist, have often been rendered quite ineffective for want of firm administration, or at best only mitigate the evil. On this point the report of the Committee is as follows:—

"Our general impression, gathered in towns in which bye-laws have been made, was that, though in exceptional cases much good had resulted from their adoption, on the whole this method of dealing with what we have come to consider an unquestionable evil, has not proved adequate or satisfactory. In many instances it has been pointed out to us that a system of licensing and badging is but a method of legalising what is indisputably an evil, and that a set of bye-laws, however rigorously enforced, can at best only modify the difficulties of the position."

Newspaper selling is far the most common form of street trading, and the chief opponents of a policy of prohibition

are apparently the proprietors of the evening newspapers. It is, however, interesting to note that the *Westminster Gazette* has organised a system of distribution through the City and West End of London without resort to boy-labour. Of the danger to morals and physique resulting from this type of employment the evidence appears to be quite conclusive. Here, again, we cannot do better than quote the emphatic words of the Committee:—

"We have come to the conclusion, after hearing a great deal of evidence bearing on the point from many kinds of witnesses, that the effect of street trading upon the character of those who engage in it is only too frequently disastrous. The youthful street trader is exposed to many of the worst of moral risks; he associates with and acquires the habits of the frequenters of the kerbstone and the gutter. If a matcheseller, he is likely to become a beggar; if a newspaper seller, a gambler; the evidence before us was extraordinarily strong as to the extent to which betting prevails among the boy vendors of evening papers. There was an almost equally strong body of testimony to the effect that, at any rate in crowded centres of population, street trading tends to produce a dislike or disability for more regular employment; the child finds that for a few years money is easily earned without discipline or special skill; and the occupation is one which sharpens the wits without developing the intelligence. It leads to nothing permanent and in no way helps him to a future career. There can be no doubt that large numbers of those who were once street traders drift into vagrancy and crime. Chief constables testified that street trading is the most fruitful apprenticeship to evil courses. . . . So far as girls are concerned, there must be added to the above evils an unquestionable danger to morals in the narrower sense. The evidence presented to us on this point was unanimous and most emphatic. . . . An occupation entailing such perils is indisputably unfit for girls."

This indictment, and it is one which will be confirmed by most experienced social workers, appears to us to justify the recommendations of the Committee and to render them none too severe. We must, with a strong hand, arrest this process of manufacturing social wreckage. In one direction, however, the minority utter a needful word of warning. Street trading, they remind us, cannot be treated as an isolated problem without regard to the social conditions in which it exists. There is a conflict of opinion as to the extent and rapidity with which the mass of boy-labour, which it is proposed to rescue from the streets, could be absorbed. But is immediate absorption into the present industrial system the ideal remedy? We greatly doubt it. If it resulted in a large accession to the ranks of under-paid casual labour the economic advantage



would not be very obvious. For this reason we regret that the Committee has not seen its way to deal with the whole question in its relation to the much larger problem of child-labour as a whole. Preventive measures in face of obvious moral dangers are grim necessities, but they will not in themselves provide the strong physique and the quickened intelligence which we need. We would hand back the children, whom we withdraw from the streets, to the schoolmaster, that they may be made mentally and industrially efficient. This limiting of competition between adult and child-labour by raising the school age would set many of our social difficulties in a new light, and save us from the disgrace of regarding children as economic factors in the maintenance of the home. Until we determine to do this, all our proposals will be only palliatives, and we shall continue to move in a vicious circle. It is the life of the child which needs to be placed in an environment of new ideals and given, both physically and mentally, a chance of normal development.

### "THE GENTLEMEN OF ENGLAND."

THE *Hibbert Journal* has won its wide circulation and its secure place in popular esteem by its force and originality. But we doubt whether it has ever done a more original or surprising thing than in giving a place of special distinction to "An Open Letter to English Gentlemen" in its current issue. Here is a sentimental aristocrat, who modestly conceals his name, raising his voice in the company of keen, unshackled minds, who acknowledge no divisions of class or race in their search for truth, and speaking not to the world of men who think, or the world of men who care, but just to his own set, whose broad acres and gentle birth endow them, in his opinion, with the trusteeship of the future. Are we to take it quite seriously? We should almost have doubted it, were it not for an editorial note informing us that it is the voice of a movement, followed by the formal announcement in the press of the formation of a club, strictly limited to "the gentlemen of England," for the promotion of social service.

We hope that we shall not be suspected of any want of sympathy with the widest diversity of method in attacking the problem of social regeneration, or with every earnest appeal which is made to men to regard their privileges as responsibilities. "To whom men have committed much of him they will ask the more" is a saying which we are quite willing to class among the Christian fundamentals. But it is another matter when individual gifts are allowed to coalesce into a formulated class-consciousness, and wealth and leisure, which is only a special

aspect of wealth, are assumed as the badge of superiority. There has been a long and stiff fight against this sort of thing in Parliament, in education, and in almost every department of the public service in the interest of the deeper realities of life. This letter to "English gentlemen," with all its quiet, old-world assumptions, comes at least fifty years too late.

It would be easy to make fine play with the difficulties which the promoters of this movement will encounter when they come to parcel out the world they live in into gentlemen and proletariat. Who may enter the charmed circle? What are the defects of birth or fortune which must class us with the outsiders? A mind preoccupied with the solution or even with the existence of such questions can possess little of the real passion of humanity. There is no place in the modern world for moral patronage, and class-consciousness is least of all attractive in our eyes when it takes the form of moral snobbery and public talk about "incomparable advantages." It is the scarcely veiled self-esteem, the deliberately planned virtue, the fine condescension of the whole scheme which are its condemnation. We have no use for these things in the Church, in the Social Movement, or in the ever-widening companionships of life.

### THE WOMEN'S SUFFRAGE DEBATE.

THE Women's Suffrage Debate, which closed in the House of Commons on Tuesday night with a majority of 109 for the second reading of Mr. Shackleton's Bill, revealed one of the most curiously complicated situations in recent politics. Party lines were entirely ignored, and the Cabinet was deeply divided. The minority was composed of the uncompromising opponents of the suffrage and the equally uncompromising friends of a much larger extension of the vote than the present Bill, with its property qualification, proposes. The decision to refer the Bill to a committee of the whole House is taken to mean its abandonment during the present session. This will, doubtless, cause deep disappointment. But we think that the most ardent friends of the movement should be satisfied that the debate last Monday and Tuesday marks a great advance. There was no tendency to treat the subject lightly. The issue was faced as one of tremendous seriousness for the welfare of the State, and it roused strong and reticent men to the expression of passionate convictions. It is seldom, we think, that the House of Commons is so sincere or swayed so little by motives of prudence or party. The moral tonic was unmistakable, and the effect upon the whole status of the Women's Movement in the eyes of the public must be far-reaching.

## LIFE, RELIGION & AFFAIRS.

### THE PASSION PLAY AT OBERAMMERGAU.

SUNDAY, June 5, was a glorious day at Oberammergau, and we were very fortunate in seeing the Passion Play then in its early freshness and before the storms. Imagine an audience occupying 4,000 seats under a huge barrel roof, like that of a great railway station; facing them is a spacious stage open to the sky, the sunshine, and the blowing wind, showing the mountains and the clouds beyond. The centre of this stage is occupied by an ordinary theatre-front with a curtain that can be raised and lowered, and where scenery can be arranged. On either side of this are arches, through which we saw streets of Jerusalem, and beyond these again the House of Pilate to the left and the House of Annas to the right. The open air and the width of the platform did much to render the representation life-like, though it could not altogether overcome the difficulty inherent in the fact that the speakers had to speak to, and make themselves heard by, a huge audience. The play begins with the Triumphal Entry. A crowd of some 700 performers come surging on to the stage, looking back as they press forward for the Prophet, whom they acclaim with loud hosannas. Almost every man in the village was wanted for that crowd. We had an interesting proof of this on the Monday, when the play was repeated before a still larger audience of the country people, and the only man who could be found to take luggage to the station was one of the long-haired actors who had been in the crowd that hailed the Entry and would not be wanted again until the same crowd was gathered towards the closing scenes to demand the Crucifixion. Much is made in the play of the fact that it is the same crowd. The Cleansing of the Temple promptly follows on the Entry, and much is said in admirable harmony with the spirit of the Gospel narrative, but going far beyond its language, to enable us to understand the matter from the point of view of the priests, the scribes, and the injured traders. The boldness and the skill with which this is done is a striking feature of the drama, the credit being largely due to three old miracle plays.

The story is carried forward by a pathetic leave-taking at Bethany, where Jesus parts from his mother, from Mary, Martha, and Lazarus and Mary Magdalene. The materials for this scene are very freely derived from the Fourth Gospel, and constitute an original episode in the drama, emphasising the part played by the women, and reminding us that the Roman Catholic Church has not forgotten that half the human race are women. The anointing is done by the Magdalen, and includes the feet, as related in Luke vii. 37. The murmuring of the disciples at the extravagance leads to the temptation and treachery of Judas, and the story of his struggle and fall is developed with great dramatic power and originality. More, perhaps, should be made of his disappointment at finding that Jesus will not openly claim to be the Christ, but the motives influencing him are shown



to be of far wider range than the mere covetousness which has come to be the almost exclusive church tradition, though practically absent from the earliest narrative. This part is performed by the finest actor in the play, a simple, kindly peasant market gardener, but a man with a dramatic soul, who is, as it happens, the father of the finest actress, the girl who is the Virgin Mother.

The Last Supper closely follows the lines and indications of da Vinci's fresco, just as other incidents and details of dress and posture reproduce celebrated pictures—the Bearing of the Cross closely follows a stained glass window at Nuremberg, the Descent from the Cross the picture by Rubens at Antwerp. The washing of the disciples' feet is shown with much dignity and pathos. The scene in the Garden of Gethsemane may cause a little disappointment, chiefly owing to the introduction of an angel in bodily form, which effectually mars the thought of receiving spiritual strength through the really divine channels. Moreover, in this scene, and perhaps here only, a theatrical element is prominent in the arrangements and attitudes. This is a real pity, and assuredly might be avoided by closer adherence to the admirable simplicity which characterises the general representation. Not very successful, too, is the attempt to show the soldiers struck to the ground by the majestic appearance of the figure of him whom they are sent to arrest. The plain fact is that the play owes its enormous impressiveness entirely to its simple humanity, and the least departure from the conditions of this humanity involves anticlimax and failure. In this particular instance, of course, the play follows the Fourth Gospel, and there are many other cases in which dramatic force and, probably, historical accuracy are sacrificed by deserting the earlier record. In Mark we have the story carried forward with dramatic unity and rapidity. The Last Supper, Gethsemane, the Trial before the Priests, the Trial before Pilate, the Crucifixion—these form the five acts of a mighty drama, told with directness and simplicity.

The second part of the Passion Play opens with a preliminary investigation before Annas; and this, with the subsequent sending to King Herod, sadly dissipates the attention required for the real crisis. The Trial before Caiaphas hardly brings out the fact that, up to this point, Jesus had never publicly claimed to be the Christ, else many witnesses would have testified to his having done so, and that it is his avowal of the claim made at this moment of helplessness and isolation which inevitably seems to his judges to be sheer blasphemy. The impersonation of King Herod is very good. When he hears that Jesus claims to be a king, he makes a joke and is pleased with it, after the manner of exalted personages, about his being the king of fools, and when he is told how disrespectfully Jesus had called him a fox, laughingly replies that Jesus had credited him with a virtue which he evidently did not possess himself. The mocking and the scourging are shown with sufficient realism, and one incident in connection with the crown of thorns may have suggested a new idea to many spectators. The soldiers do not wish to prick their

fingers with its formidable spikes, so they take a couple of cross-sticks and with them jam it down on the head of Jesus. Peter's denial is admirably shown, and on one of the many times that Jesus is being sent bound from place to place he gives to Peter that "look" which proves all-decisive to Peter's fate. It is a look which brings to Peter the bitterest anguish of remorse, but also the genuine penitence which results in new and noble life. In fine contrast to this is shown the anguish of Judas; his agony is as great, indeed greater, but it leads only to despair and self-inflicted death.

The part of Pilate is a splendid impersonation. He is the Roman Governor. Every word he utters is distinctly heard by the whole of the vast audience, and he is a man who is not for a moment deceived about the real character of Jesus and the nature of the charges against him. But he makes the mistake of promising to abide by the wishes of the people, believing that the crowd which had so lately acclaimed him with hosannas would re-assemble to confute the charges of the priests. And so again the crowd pours in, the same crowd, but now persuaded and inflamed by the envious priests and the injured traders. That the crowd which cried hosanna consisted mainly of Galilean pilgrims, and the mob which demanded Barabbas represented the Jerusalem rabble, is not suggested.

The real climax of the play is reached soon after this. Mary the mother, with John and the faithful women, come in from Bethany on one side of the great stage and hear the noise of tumult in the streets of Jerusalem. It is suggested to them that some criminal is being led forth to execution. And then along the street on the further side of the stage, the *Via dolorosa*, seen by the spectators long before it reaches the view of the little party from Bethany, come the soldiers and the mob, with Jesus bearing the Cross and bending in utter exhaustion beneath its weight. When at length this slow procession comes into the mother's view, her cry, "It is Jesus—it is my son," rang through the air with the note of deepest tragedy. The pathos was intensified by the self-restraint. No rushing forward or helpless interference! The tragedy is that they *can* do nothing. The little group remain at a distance while the procession passes up the centre of the stage, but we realise that the prophecy is fulfilled: "Yea, and a sword shall pierce through thine own soul!"

The actual scene of the Crucifixion is finely realistic. We have often seen it in painting and sculpture, but here is a living man upon the cross, while below are the taunting priests and the faithful women. It is indeed a pity that we cannot be left with these simple human elements. The attempt to introduce the supernatural is, of course, doomed to failure. The lowering from the Cross and the Entombment bring to an end all that can be dramatised. The rest should be told in music.

On the days for which performances are announced, the theatre is largely filled with tourists. It is wonderful how well they behave, considering that many know no German. That they keep as quiet as they do for eight hours is no small testimony

to the religious influence of the play. But on the following day all is repeated for thousands of the local inhabitants, the devout Bavarian peasants to whom all is religious reality. Then it may be more possible to enjoy the performance in that high sense in which we are told that the chief end of man is to enjoy God. Otherwise the word "enjoy" is out of place. The strain and the pain are too great. But it is a thing to see and to be very thankful for having seen. As for the good effect produced by the play, it is unquestionable. You can see this in the refined demeanour and gentle manners of the inhabitants. There was a little boy some five years old in the house where we stayed. An older lad was talking with him in the evening, and my wife overheard this question and answer: "What will you be when you grow up?" "The Christ," was the immediate response. Make what allowance you will for the fact that the boy meant that he would like to play the part of the Christus. Still, for this to be the highest object of earthly ambition is of no small significance. The same is largely true of the ambition to fill other parts. Those who do this must be deemed worthy. The Mary, selected on account of the excellence of her acting in a subsidiary play in 1907, gladly postpones her marriage for three years that she may come within the requirements of the tradition. And that act must be indicative of many more which have a very direct moral bearing on the life of the village.

Go and see it if you can. But first study the text and the scenes till everything you see shall impress you as being "just like the picture." And try to secure your seat for an off-day, when you will be surrounded by Bavarian peasants.

H. S. S.

## ANITA'S LOVE.

IF ever we are inclined to doubt that there is a divinity that shapes our ends rough-hew them how we will, we can often re-establish our faith by reading the history of men and women of Destiny. There is no more thrilling story in the whole of legendary and romantic lore than that of Anita, the brave wife and comrade of Garibaldi, Italy's uncrowned King. It reads like a page of some great epic, this life of daring deeds, of invincible tenacity of purpose, of human love that bordered on the divine. We have her portrait. Her oval face, with its large luminous eyes, and gentle but decisive mouth, reveals the depth of character that lay behind it. She was of Creole birth, and was only eighteen when her lover first saw her. Her beauty shone "like a high lamp would drag in the ships out of the sea," as old Martin Dougl said of Molly Byrne. And here it was literally true. For it was a glimpse of her beauty through the telescope that made Garibaldi decide at once to land on the Brazilian shores.

He had been obliged to leave his native Nice, as the result of his attempt to get the Piedmontese fleet to side with the Revolutionists. The Government sentenced him to death, and like many another political exile in those days, he made



for South America. Born revolutionary as he was, he soon found an outlet for the passion that consumed his whole being—the passion for liberty. The small Republic of Rio Grande was just beginning a long struggle for freedom against the great Empire of Brazil, and he took up her cause with all the ardour of which his nature was capable, thereby developing those supreme qualities which later enabled him to free his own country from the Austrian yoke. After many trials with exultations and agonies as his friends, he was shipwrecked and cast ashore in one of the provinces of Brazil, where he was welcomed and honoured by the Republican population, and sent on board a flagship that had been taken from the Imperialists.

This was his red-letter day. The reaction had set in after the excitement of battle, and he was in low spirits, having lost nearly all his friends. We can imagine him, this man of iron, this hero of a hundred fights, sitting alone brooding in melancholy mood, and feeling the need, as all the greatest men do, of a strong human love, the love of wife, the love of child. But the darkest hour always precedes the dawn. It was at this moment that he took up his telescope, and, pointing it landwards, he saw the graceful form of a young girl walking up the hill in front of him. He gave the order for a boat and made for the shore. But in the meantime she had vanished. Such was the dramatic prelude to one of the most romantic love-stories of the ages.

Garibaldi's prowess was well known and much talked of, and it had reached the ears of Anita. He had little hope of seeing her again, but the Fates were propitious, and coming across an old friend he went with him to his house. As if by a miracle, the first person he saw there was the same beautiful girl who had like a magnet attracted him to the shore. Their eyes met, the gates of life were opened for them, and she, doubtless, recognised him as her deliverer from a loveless marriage with a suitor of her father's choosing. He greeted her quite simply, and said she ought to be his. The fire of his eyes, the music of his voice, alluring as the lute of Orpheus, held her enthralled, and from that moment his soul and hers were united.

"O we will walk this world

Yoked in all exercise of noble end,

And so through those dark gates across the wild

That no man knows."

But how was the knight to get possession of his fair lady? The rival suitor was not likely to surrender her without a struggle; so a few nights later Garibaldi landed again, and carried her off to his ship, and this remarkable man and woman began their life together in 1839, a life as glorious as any recorded in the glowing annals of the Italian people. Anita had been trained by her father to a free, open-air life, and was an excellent rider. They spent their honeymoon in warfare along the coast of Brazil. Once she was seized by the enemy and feared that her husband had been killed. She sought permission to search for him, and when she found that he had got away, she instantly made up her mind to escape from her captors. A peasant came to her rescue and gave her a horse, which to her was winged. And away she dashed—*splendide audax*—like a Brunnhilde. Across

the deserts, through the raging torrents, without food, without rest, joining her husband four days later. There was something of the goddess in her, this brave, intrepid creature, marching triumphant, overcoming all obstacles. She went with Garibaldi on all his exploits, wandering hither and thither in rain and storm, and often short of food. In the midst of all these hardships her first child was born, and they had so much difficulty in keeping their little bambino warm that they decided to give up their wild life and return to a quiet home in Monte Video.

We have it on the authority of Plato, that ancient champion of our rights, that all the pursuits of men are the pursuits of women also. How trite and commonplace is the talk about woman's sphere when we come in contact with a commanding personality that happens to have been born a woman! Who is to define it? Who is to set the limit and say to genius "Thus far shalt thou go and no farther. Furl thy wings?"

Now we get another side of Anita's character. She settled down to a purely domestic life, looking after her quickly increasing family, and we can easily believe that the same heroic qualities that she displayed in her other life stood her in good stead and enabled her cheerfully to face "the common round, the daily task," and the anxiety involved in a life of poverty. For Garibaldi lived on his soldier's rations, having refused all help from the Government he had served so generously, because he wanted to be entirely free to return to Italy at any moment. Burne-Jones has told us of the intense joy he once experienced when he came across an unsuspected half-sovereign in his waistcoat pocket. Many of us could sympathise with him. Many more, perhaps, could sympathise with Anita's tears of distress when she found that her over-generous partner had deprived her of her meagre supplies in order to delight a child's heart with a new toy. With all their magnificent qualities they had their little weaknesses, these two, like other men and women cast in a less heroic mould. These little side-lights on their domestic life make us love them all the more, because they show that this unique couple were not too good for human nature's daily food.

It was during this time at Monte Video that Garibaldi brought together the nucleus of his Italian Legion, and gave them the red-shirt uniform. His fame had long ago reached his own country where events were rapidly ripening for a crisis. He sent Anita and the children to Italy before him, and the welcome given to them when they landed at Nice was more enthusiastic than he could ever have dreamt of. He himself landed just in time to learn that the holy war for the unification of Italy had begun. She remained for some time at Nice, but presently left the children in charge of her mother-in-law in order that she might be again at her husband's side. It was to be her last campaign. She joined her husband in Rome, and when she heard those great words of his—"Fortune, who betrays us to-day, will smile on us to-morrow. I am going out from Rome. Let those who wish to continue the war against the enemy come with me. I offer neither pay, nor quarters, nor provisions. I offer hunger,

thirst, forced marches, battles, and death. Let him who loves his country in his heart, and not with his lips only, follow me!"—she was the first to mount her horse attired in the picturesque red shirt of the Legion. Thus they marched, husband and wife, side by side, twin stars of freedom, during the terrible days of the retreat from Rome. On one occasion, in the General's absence, she rallied the scattered army against the Austrians till she saw him coming down a distant hill. Her unselfish, gentle nature was seen in all her dealings with the soldiers, and their reverence for her was a fine tribute to her noble character. She was at this time anticipating the birth of her fifth child, and her sufferings and privations were such that no ordinary woman could have survived them so long. But her indomitable courage and her deep devotion to her husband, and to the cause that was to them more than life itself, sustained her till, after almost incredible trials, she was brought to a farm-house on the marshes of Ravenna. They found a doctor there, but it was too late. Poor Anita! She was nearing her last long sleep, and she died in her husband's arms, still the same true-hearted lover to whom she had given herself body and soul only ten years before.

The shafts of criticism have not escaped her. But who shall decide which was the nobler part, to remain with her children and live for them, or to risk death as a martyr to her husband and the sacred cause of Liberty?

## UNITARIANISM IN HUNGARY.

BY PROFESSOR G. BOROS, OF KOLOZSVÁR.

THE life and vicissitudes of Unitarians and their religion in Hungary are remarkably interesting and impressive. Italian and Polish influence had its effect, no doubt, but the more we know of the expressions of their faith the more clearly we see that it has a special impress on it of the Hungarian genius. Dr. Biandrata, the Italian medical man, did a great service in spreading and confirming it in the eastern part of Hungary (Transylvania), where he was a court physician, but without a great leader like Francis Dávid he could not have prospered there at all.

It is most interesting to witness the process of the mental development of this noble man. He was always young for liberty and ever ready for progress. He studied in Wittenberg as a grown-up man of over 30 years of age, and step by step he went through all the various phases of the thought of his age. He would never take a haphazard step, but as soon as he came to the conviction of a new truth he would never retreat. In accordance with the practice of the contemporary reformers, he took for his standard the Bible, but he made a clear distinction between the Old and New Testaments. In the Old, God showed his goodwill towards man, but in the New, he fulfilled his high intention by giving to mankind Jesus Christ, a promise before and a reality now. Dávid did not hesitate to give Jesus all the power the heavenly Father may bestow upon his children. Nay, more than that, Jesus was the only begotten son of God, therefore he was heir



and possessor of his power upon earth. Dávid went so far as to call him a Divine Man, but he never thought of it in a Nicene sense of the word. He did not ascribe to him metaphysical ideas. Being satisfied with the thought that it is in God's power to work wonders, and cause exceptions if He so please, he fully accepted the theory of Jesus's extraordinary birth.

That Dávid looked upon Jesus as a real man, a historical person, is shown most conspicuously by his practice of withholding from him divine worship. This idea he expressed as early as 1568, but we are told that he began to preach on it openly from his Kolozsvár pulpit in 1572.

But political affairs in Transylvania were already fundamentally altered. The liberal-minded and most noble-hearted prince of this small country, John Sigismund, was already dead. The Bathorys re-established Catholicism and opened a severe attack upon Unitarianism. His rival for the princely crown was a Unitarian, who raised a revolt against him. After a severe defeat the Unitarians, who had sided with him, were very cruelly punished, and but for the influence of the Polish Unitarians, they might have been entirely crushed. Since the Bathorys were just taking steps to capture the Polish crown, they found it advisable to leave the Unitarians in peace.

Biandrata, always at home in the Royal Court, found the new ideas of Dávid an innovation. It was all in vain to tell him that he himself had approved of them in the lifetime of J. Sigismund. At his instigation Dávid was declared an innovator, brought before the Transylvanian Diet, convicted and punished by imprisonment. He was already so ill that he could not speak in his own defence. He expressed his will through his son-in-law. He would not withdraw anything he had ever said or written.

Let us now take a short glance at the long period passed after Dávid's death. A great shock was caused by his punishment. True, a large number of the laity and also of the ministers found it advisable to keep with the wise Biandrata and follow a moderate course, but the great mass of the people and the very best of the ministers preferred to give up their pulpits than preach in accordance with the confession approved by the new bishop and synod. The best and strongest of the ministers left Transylvania and created new congregations for themselves in Hungary proper. More than fifty were started. As far as the south-western corner of Hungary, in Pécs, the minister of a powerful congregation, George Valazati, not only convinced the townpeople, but the countryside also began to follow him. A voluminous book is extant for our benefit containing the fine discourses which he delivered on the questions of the time. We are told by contemporary Trinitarian writers that a great fear overtook the ministers of that faith that Unitarianism would spread over the whole of the country. Had it not been for the political situation there might perhaps be hundreds of congregations at the present time in this district, but after some fifty glorious years they were overthrown and crushed.

For all that, the liberal party kept up its power and influence. This is seen in

the religious books left behind in manuscript. I have no time to deal with this literary authority in detail. It may be sufficient to say that whenever the official church published a religious manual for the schools, someone of the professors or ministers published another for the same purpose, and always a far more liberal and acceptable one. In the eighteenth century, when the publication of books was forbidden to Unitarians, they used such books in manuscript. Our libraries contain quite a large collection of these interesting works.

The beginning of the seventeenth century was a time of disaster for Transylvania and the Unitarians. The Hapsburg dynasty made then the first attempt to annihilate the independence of Transylvania. Curiously enough, a brave soldier and rich nobleman, a Unitarian, was our prince then. He fell in battle, but Austria had to withdraw her troops, and for one hundred years princes held our crown. They were almost all of them Calvinists by confession, and the Calvinistic Church in consequence grew into power. The Unitarians lost not only their prince but their best men as well. Some of them took refuge in Poland. This was a great opportunity for Socinianism in Transylvania, especially when one of the Polish ministers was elected bishop of the church, which, unfortunately, he could not govern, as he was quite ignorant of the Hungarian language.

It is to be noticed that as a reaction against the new teaching of Unitarianism, after Dávid's death Sabbatarianism was established and spread among the people. This movement created a rich literature, which, however, remained unpublished. Unitarians suffered a great deal of persecution and disturbance on account of the Sabbatarians. In the end some 60 to 70 congregations were joined to the Calvinist bishop. Another result was the republication of the confession drawn up after Dávid's imprisonment.

There was hardly any hope for Unitarianism in Transylvania in the second half of the seventeenth century, and yet we were incomparably better off than the Unitarians of Poland, where they were persecuted. Many of them took refuge in Middle Europe and also in Kolozsvár. They established here an independent congregation, which remained as such for about 126 years, using the Polish language and choosing their own minister.

Almost simultaneously Transylvanian Unitarians entered upon friendly intercourse with the Remonstrant Church of Holland. Our scholars used to continue their studies in Leiden or some other University, and they enjoyed the friendship of ministers and professors in the Netherlands. This beautiful relationship was kept up for more than 150 years, and its influence upon our eighteenth century theology can be clearly traced.

As a very interesting proof of the great departure from the official confession it ought to be noticed that at the beginning of the eighteenth century the confession of the Polish exiles who were settled in Brandenburg was introduced into Transylvania, and was accepted and taught for more than a century.

The nineteenth century opened for us

new channels of friendship and brotherhood from England and America. The story of this movement is pretty well known to the readers of THE INQUIRER. It is most encouraging that after so many vicissitudes the friends of pure religion and liberal thinking should meet and shake hands over the grave of the first bishop of the first officially recognised Unitarian Church.

## QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

## THE SOCIAL PROBLEM IN THE VILLAGES.

BY MONTAGUE FORDHAM, M.A.

It is very difficult for most progressive people to realise that the country has as urgent a social problem as the towns. The average reformer is a townsman, who understands little about country people and country ways, which are indeed singularly intricate. Moreover, the countryman is dumb, he has no way of making an effective protest against the evils to which he is too often subject; he is, indeed, in a net, subject to a personal control by squire and farmer, which destroys individual liberty, and to a system of land tenure which prevents him from securing a cottage and land under conditions, essential to success, of permanency of tenure, or compensation for his improvements. He has neither personal nor economic freedom; and so, in too many districts, it has become the rule for every man of character and ability to leave his village for town or colony.

Now it happened that a little more than two years ago a great wave of hope passed through our villages, for a law, which may be fairly called the Country Labourers' Charta, had been passed, and the people were told by politicians, and believed, that that law would be administered to secure cottages, land, assistance in co-operation and marketing, and, to some extent, funds for development of land and advice in cultivation. For all these things are dealt with in the Small Holdings Act. This meant liberty. But, unfortunately, a strong feeling seems to have arisen at once in official circles against a generous administration of the law, and as a result, the claims of most applicants have been suppressed and their hopes decently buried. Indeed, if we except certain favoured districts we find that two years after the Act had come into force hardly one applicant in ten had been provided with land. How great a tragedy this line of policy involves, few but those whose work lies amongst the villages know. To begin with, it has done much to destroy confidence in just administration, for the people have realised with considerable bitterness how a law which benefited the poor could be indefinitely delayed by authorities who represented the wealthy, whilst a responsible government department failed to interfere. Every village in Southern



England seems to have its story of mal-administration, of men persecuted in paltry ways for applying for land, of attempts to obtain unfair rents, of excessive demands for compensation, and of official timidity or inability to deal with the situation. The applicants have as a rule been helpless in the hands of the officials, and it has been rare indeed for them to get any support from social reformers. Seldom do you find the demand for Small Holdings dealt with in a straightforward, efficient way; indeed, in many counties, it almost seems as if more men had suffered from the Small Holdings Act than have benefited by it.

Of this failure and delay I propose to speak in a later article, which will also deal with the remedy, but now I am only writing of what has already been done to secure the personal and economic liberty of the people; for, although there has been so much failure, it must be remembered that a few County Councils have taken the administration into their own hands, as the law permits, and have proceeded to administer it without waiting for the Board of Agriculture to do its work of inquiry.

Of these counties, Cambridgeshire leads the way; there the Act is a reality, for it is administered with practical energy by a County Committee determined to supply a genuine demand for land on business lines, without prejudice for or against the applicants; anxious to acquire land, but only at its strict market value, and thus secure the most favourable terms for the county and its small holders.

In Cambridgeshire, as elsewhere, an immediate demand followed the passing of the Act, and during 1903 1,113 persons applied to the County Council for 11,857 acres of land. During the first three months of that year, all the applicants had an opportunity of attending inquiries, held by members of the Small Holdings Committee in 30 centres in the county. At these inquiries, not only were the applicants informed as to the lines on which the County Committee proposed to proceed, but were individually and privately interviewed as to their means, prospects, and knowledge of agriculture. The Committee also examined the rate books in every parish where land was required, and prepared a schedule of suitable lands. The results of these inquiries were printed and reported to the Council, and when they were completed it appeared that 799 persons applying for 7,124 acres, among whom 402 were agricultural labourers, had been approved as suitable persons to be provided with land under the Act.

The Council promptly proceeded to deal with this demand, and has not hesitated to buy or hire land wherever possible, and at the last quarterly meeting of the Council the Committee reported that they have purchased 2,378 acres for £71,515, and hired 1,153 acres at a rental of £1,355 per annum. At Michaelmas, 1909, 281 small holders were in occupation of 2,031 acres of land, the rent roll being £3,265; and by Michaelmas, 1910, about 1,500 more acres will be ready for subdivision, and the number of county tenants will be about 400. The County Committee is still actively engaged in acquiring more land, and it is probable the Cambridgeshire Small Holdings Estates will approach

5,000 acres at the end of 1910. In acquiring the land the county has obtained possession of 12 farms with 30 houses and cottages, and the usual farm buildings, and also 26 blocks of land without buildings. An interesting model group of buildings for a 50 acre holding have been erected on the Council farm at Milton, near Cambridge, consisting of a house with six rooms and a dairy, with the necessary buildings for a mixed holding, costing about £475; and the Committee is proceeding with houses for other holdings. The demand for houses and buildings is not, however, very large in Cambridgeshire, where a considerable proportion of the land applied for is for market gardening and fruit growing.

All rents due from the County Small Holders were paid at Michaelmas, and the county has no arrears.

The success of the administration of the Act in Cambridgeshire is due to the close personal interest taken in the work by the members of the Small Holdings Committee; indeed, every scheme involving the subdivision of a farm has been made by members of the Committee in consultation with the applicants on the spot. One of the most interesting schemes carried on by the Council is at Soham. This scheme was put in force at Michaelmas, 1908, and here we find a farm of 660 acres now held by 24 tenants. A large part of the farm has been formed into a common. A co-operative society with 400 £1 shares has provided the implements and carries on a business in agricultural requirements, and a committee, appointed jointly by the County Council and the tenants, has made rules for the management of the part of the land which is held in common, for the use of the barns and granaries, and of the grinding mill on the farm.

The Committee has kept a close watch on the financial problem involved in the expenditure of £80,000 in the purchase and equipment of the County Estate. The cost to the county of bringing the Act into force and carrying out the work here described has been approximately £250 a year, after allowing for amounts refunded by the Board of Agriculture. The County Estate is expected to be self-supporting after the current year. The county also receives the sinking fund on purchases, now about £180 a year. Each tenant has to satisfy the Committee that he possesses stock and money equal to £5 per acre of his holding.

Moreover, the terms and conditions for purchase of land have been approved by the Council and made public. These terms are 25 years' purchase of the county rental, one-fifth to be paid down, and the remainder in instalments extending over 50 years. For example, a tenant now rented at 25s. per acre can pay down £6 10s. per acre, and complete his purchase by 50 annual payments of 22s. 6d. per acre. There are, however, no persons in the county at present willing to become owners on these easy terms.

The demand for small holdings in Cambridgeshire grows with the supply of land. Since January 1, 1910, 110 new applications have been received, asking for 1,680 acres.

The method and policy of the Cambridgeshire County Council is now well understood throughout the county. Frie-

tion has disappeared. The small holder, tenant of the County Council, has come to take his place in the life of the country side.

Here we see a successful social revolution created by a sympathetic County Council. But elsewhere we have undoubted failure, and it is time that social reformers bestirred themselves to see that a progressive policy is adopted elsewhere. Of this I will deal in a later article.

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

### CHARITY ORGANISATION SOCIETY.

#### MUTUAL REGISTRATION OF ASSISTANCE.

SIR,—May I call the attention of your readers to the scheme of Registration of Assistance which is now being carried out by the Charity Organisation Society, and which is greatly promoting the co-ordination of charitable effort about which so much has recently been said and written?

You will be aware that Registration of Assistance is brought about by the establishment in any district of a Registry to which the charitable agencies of the locality can send the names and addresses of those persons with whom they are dealing, or whom they have assisted, so that a record of them is there kept, by a duly qualified registrar. Thus it can be ascertained whether two or more agencies are assisting one case, or whether a case has already been known to some other agency. Information is then transmitted confidentially to the agencies interested, "overlapping" is avoided, and past experience regarding particular cases utilised.

Up to the present time the Charity Organisation Society has been the means of establishing 24 District Registries in the Metropolitan area, which are worked by or in close co-operation with the District Committees of the Society. In addition to this the Society is in close communication with registries in Acton, Croydon, Ealing, Kingston, Richmond, Sydenham, and Walthamstow. Many hundreds of agencies, including churches, chapels, missions, and other philanthropic institutions, as well as Boards of Guardians, and Distress Committees and Children's Care Committees, are in this way communicating with the Society, and with one another, and are giving and receiving valuable information.

In addition to the district or local registries the Charity Organisation Society has established a Central Registry at this office. To this Registry, general societies and institutions are now sending the names of cases dealt with by them. I refer specially to such societies as those interested in aged pensioners, the blind, the deaf and dumb, widows, discharged prisoners, and foreigners, as well as some of the City Companies and Hospitals. About 50 general societies and institutions are co-operating in this registration at



the present time, in addition to the numerous institutions above referred to. Though the Central Registry has only been in active work for little more than six months, over 11,000 names have already been registered by it. The main work of the Central Registry is to apportion cases to their respective districts, and to notify them to the District Registrars.

By this means those who register, either at the Central Registry or locally, can obtain information as to the cases with which they deal, not only from other registering agencies, but also from the records of the Charity Organisation Society, which cover a period of some forty years. The Central Registrar is ready to supply information and advice to enquirers.

The system of registration is being steadily introduced into the provinces in connection with the various societies in affiliation with the Council of the Charity Organisation Society here.

In some districts in London conferences have been held between agencies interested either in particular cases or in the work of charity generally, and testimony to the utility of registration has been given by many persons connected officially with large and important institutions. Registration, indeed, is already proving itself to be a valuable aid to a closer co-operation between philanthropic and charitable institutions and the public authorities.

Attention is frequently drawn to the harm done by "overlapping" in charitable relief, and registration is suggested as a remedy, but more direct and positive good than even the prevention of overlapping is effected by it. Those in distress are more thoroughly helped and unwise action is more generally avoided by means of the conferences of donors and helpers that arise in connection with the register and by the utilisation of the information which the Society possesses.

Workers are needed to act as Registrars and to extend the organisation, and funds are also required for this purpose. It is greatly to be desired that registration should be developed on lines which have been justified by experience, in direct connection with the Charity Organisation Society, as a Society that has already at its disposal a large mass of information in regard to individual cases throughout London.—Yours, &c.

C. S. LOCH.

Charity Organisation Society,  
Denison House, Vauxhall Bridge-road,  
London, S.W., July 11, 1910.

P.S.—In addition to the 11,000 cases mentioned above, district registries in London have approximately some 80,000 names on their registers.

#### THE KING'S DECLARATION.

SIR,—Mrs. Hodgson Pratt's letter, like so many others, shows the need of clear thinking on this question. The point at issue is, shall we require the sovereign of the United Kingdom to subscribe to a form of words which, in the opinion of some of his subjects—whether their number be 1,200 or 12,000,000 is immaterial—are, to say the least, a vulgar insult to the religion which they sincerely (if, from our point of view, mistakenly) profess?

The fact that, in other countries, persons who think the same as these subjects of the King do not comport themselves properly to people holding a different form of faith is quite irrelevant to the issue—even the re-establishment of the Inquisition would be—for the simple but often forgotten reason that two blacks do not make one white.

The fact that Roman Catholics on the Continent do not treat Protestants as fellow-Christians is no reason why we should require our Protestant King to treat Roman Catholics as not being fellow-Christians, but rather the reverse, so that we may show our magnanimity.

Personally, I would go further than the Government, and abolish the Declaration altogether. The Protestant succession is amply secured by the Bill of Rights, the Coronation Oath Act, and the Act of Succession. I am not, however, greatly concerned about the Protestant Succession; the lapse of it would merely mean that the snobbish element in religious adherence would be transferred from the Anglican to the Roman Catholic Church. Tests for a monarch are just as obnoxious as tests for a militiaman, and we need no more impose a religious test on our ruler than the people of the U.S.A. do on theirs, though he has more power than ours, and his country is in more danger, if in danger at all, from Roman Catholics, on account of their much larger numbers, proportionately.

How long, I wonder, will it take the people of this country to realise that, if you once cease to make religion the affair of the individual, and not of the State, you will go wrong? In attempting to remove a Roman Catholic grievance, the Government have created one, if not so galling, for Nonconformists. Why require the sovereign to be an Episcopalian this side of the border and a Presbyterian the other? He can't conscientiously be both, so that we are putting a premium on hypocrisy.—Yours, &c.,

FREDK. G. JACKSON,

Hon. Sec. Leeds and District Branch  
of the Liberation Society.  
8, Park-lane, Leeds, July 13.

#### NEW HYMNALS.

SIR,—You quote *The Christian World* as saying, "People naturally and rightly love the old and familiar. But it is part of the duty of editors of new hymnals to introduce to the people hymns and tunes that are unfamiliar, and yet as good as the old, or even better."

This raises a question of profound importance. We are supposed to be unfettered by dogma. We are free to grow. But, practically, as is well known, our progress is arrested if we use a liturgy. The liturgy becomes a sacred book, a standard of orthodoxy, a limit to thought. No influence is more subtle than habit, as we know in the case of drugs; and I have known a very slight liturgical form become sacred by association in a dozen years.

But we do not always realise that hymns have precisely the same effect. We cannot give up "old favourites." We even adopt the "old favourites" of other religious denominations. This must pro-

duce arrest of growth or insincerity, possibly both.

Now it is a mistake to suppose that an old favourite need have any particular truth or beauty. Isaac Watts is good enough for some of us, but even Dr. Johnson thought little of him. Our writers of hymns are legion; but how many are poets? Some well-known hymns do not even scan. As a matter of fact that does not signify; mere repetition is sufficient. We see that in "God Save the King," or "Rule Britannia."

Another reason is the *tune*. The "griddler," or singing beggar, can always get pennies by singing "Lead, Kindly Light," or "Abide with Me." "Rock of Ages" is a favourite, but the words are meaningless, and the *tune* has reference to the old Semitic worship of *menhirs* or rocks. "Ancient rock" has no longer any intelligible meaning to us. That does not matter. The less we understand it the more we like it. The native Australians and other races have a ritual, the meaning of which they have forgotten. In the school of which I am superintendent, "Would you gain the golden city" is a great favourite. Small children clamour for it, but they can hardly appreciate its literary value. It must be the tune that they like.

And this brings me to a practical suggestion. Let us annex the old *tunes*, or make better, and wed them to words which are living to-day. Let us try, as *The Christian World* says, to be "in advance of the popular knowledge and taste." Books of geology, chemistry, and other sciences get old in ten years. And we cannot expect perpetual youth in a hymn-book. But what we can do is to make it at least true to *our own* thought, and better still is it to look forward to the future, and let our words on doubtful and controversial matters be wary and few. There are plenty of grand and beautiful thoughts which appeal to all men and all times.

Many of us outgrow the effusions of our youth. T. H. Gill, the well-known hymn-writer, I believe, had a much wider intellectual outlook in his later years.

If, then, we ourselves change, how can a writer of a century ago be regarded as infallible?—Yours, &c.,

O. A. SHRUBSOLE.

Reading, July 2, 1910.

#### MR. MOREL AND THE CONGO.

Lord Cromer has addressed the following communication to the press. It will appeal to many of our readers who have taken a special interest in the question of Congo reform:—

"The lengthy controversy on the Congo question seems to be drawing to a close and a settlement to be in sight which, while it may not satisfy all the demands of Congo reformers in this country, will at least ensure more humane treatment of the natives and a stricter adherence to treaty obligation.

"While I have not been able to agree in all points with Mr. E. D. Morel, the founder and honorary secretary of the Congo Reform Association, I am convinced of his complete unselfishness, and it is largely due to his efforts on behalf of the



native races of the Congo that the question has reached its present stage.

"Mr. Morel's private interests have been necessarily sacrificed in an agitation which was amply sufficient to absorb the whole energies of the most energetic man. Under these circumstances there are many admirers of his courage and unselfish persistency who may feel that some mark of public recognition might be made to him, and that the present would be a fitting time for promoting such an object. I share these feelings, and in order to give them public expression I would suggest that a subscription list might be opened and a working committee formed to raise a testimonial that should mark the general appreciation of Mr. Morel's very disinterested work.

"The following (with power to add to their numbers) are willing to act as a committee in connection with any fund so raised: The Bishop of Southwark (Bishop's House, Kennington Park), the Rev. Silvester Horne, M.P. (20, Amptill-square), Sir Arthur Conan Doyle (Windlesham, Crowborough, Sussex), Sir William Crossley, M.P. (Pull Woods, Ambleside), and Lady Frederick Cavendish (21, Carlton House-terrace). Subscriptions will be acknowledged by any of them, or by Coutts' Bank, the Strand."

#### THE LATE REV. BENJAMIN WAUGH.

Mr. T. Fisher Unwin writes to us as follows:—

"May I call the attention of the public to the fact that Miss Rosa Waugh is compiling a book of reminiscences of her father, the late Rev. Benjamin Waugh, founder of the National Society for the Prevention of Cruelty to Children?

"Letters giving personal recollections of Mr. Waugh and reminiscences in connection with the many branches of work which he undertook, and especially the formation and furtherance of the N.S.P.C.C., will be gladly received by Miss Waugh, who would further be glad to have the loan of any letters of interest written by her father. Copies of such letters would be taken and the originals returned to the senders.

"It is hoped that this appeal for contributions to the work in hand will meet with response from all whose personal or official recollections of Mr. Waugh lead them to feel that such a tribute to his memory is pre-eminently called for.

"All letters should bear the signature and address of the writer, and should be sent to Miss Rosa Waugh, at 29, Glynrhondda-street, Cardiff."

## BOOKS AND REVIEWS.

### THE EARLY DAYS OF EMERSON.\*

THESE Journals are a first instalment. Emerson kept a Diary from a very early age down to 1872. In the present publication we have the Diary of his youth and early manhood. We may look forward to the more interesting records of his maturity in subsequent volumes still to be published.

\* Journal of Ralph Waldo Emerson, 1820-1832. 2 vols. London: Constable & Co.

Emerson was born in 1803, so that the Journal begins when he was 17 years old. He was then a "junior," living in Hollis Hall at Harvard. His Diary is only to a slight extent an account of outward events. It is concerned mainly with the inward life, the books he read, the thoughts which occupied his mind, the ideals which cheered and attracted him. We have in this Journal what Lamb, in a well-known essay, describes as "the first dawn, the early streaks" of a serene and beautiful intelligence. We have "surmises, guesses, misgivings, half-intuitions, semi-consciousnesses, partial illuminations, dim instincts, embryo conceptions."

These Journals will only be rightly read by those who love Emerson, or by those who desire to trace the growth of a great seer out of darkness into light, out of confusion into order, out of weakness into strength. They bring before us a young man, shy, self-conscious, rather morbid, a young man moved deeply by eloquence when it is the eloquence that expresses ideas. He has an intense desire for friendship without a genius for friendship. Outwardly, he is self-reliant, apart, speaking to others without any self-abandonment; inwardly he is longing to break down the barriers which divide his life from other lives, passionately longing for the communion of soul with soul. But the more he desires this the more impossible it becomes. He tells us of his strong admiration for one of his class-mates to whom he never spoke a word. He thought he saw in him the ideal friend whom he desired, but he was too shy to make his acquaintance, and shrank from opportunities of speech.

"Look at the history of my heart," he says. "A blank, my lord. I have not the kind affections of a pigeon. Ungenerous and selfish, cautious and cold, I yet wish to be romantic; have not sufficient feeling to speak a natural hearty welcome to a friend or stranger, and yet send abroad wishes and fancies of a friendship with a man I never knew." This self-criticism is, of course, unjust. As we read it we reply in the words of Hamlet to Laertes, "I would not hear your enemy say so." There is no severity like the severity of untried youth longing for the ideal. Often it is too severe in its judgments on others. Sometimes, as with Emerson, it is too severe with itself. Here is another significant passage: "In 12 days I shall be 19 years old, which I count a miserable thing. Has any other educated person lived so many years and lost so many days? Too tired and too indolent to travel up the mountain path which leads to good learning, to wisdom and to fame, I must be satisfied with beholding the laborious journey and final success of my fellows, and remaining stationary myself. Well, and I am he who nourished brilliant visions of future grandeur, which may well appear presumptuous and foolish now. My infant imagination was idolatrous of glory, and thought itself no mean pretender to the honours of those who stood highest in the community, and dared even to contend for fame with those who are hallowed by time and the approbation of the ages. Shall I resign every aspiration to belong to that family of giant minds which live on earth many ages, and rule the world when their bones are slumbering, no matter whether

under a pyramid or a primrose? No, I will yet a little while entertain the angel."

This mood is not unusual in youth, but it is somewhat of a surprise to find it in Emerson, who was so strong and clear and serene in later years. This mood, however, is not the prevailing atmosphere of the Journal. The Emersonian quality is seen in the power to reflect calmly on such moods rather than in the moods themselves. "Never mistake yourself to be great," he says, "or designed for greatness, because you have been visited by an indistinct and shadowy hope that something is reserved for you beyond the common lot. It is easier to aspire than to do the deeds. The very idleness which leaves you leisure to dream of honour is the insurmountable barrier between you and it."

That is the same idea as is expressed by Hamlet when he speaks of "the native hue of resolution sicklied o'er with the pale cast of thought." It is the tendency of the over-reflective, who still retain a desire for active life, to abuse reflectiveness, unconscious of the fact that such abuse merely amounts to reflecting upon their reflections. In later life Emerson gained a wiser understanding of the value of reflection and ideas. They became instruments of illumination and of guidance, not hindrances to action.

The sense of inefficiency, of being out of relation to the world, of being misunderstood, soon passes when Emerson entered into ministerial life. Characteristic of his serene optimism is the following:—"I have once or twice been apprehensive that I was reading in vain, that the cultivation of my mind did not turn to any good account in my intercourse with men. I am now satisfied of the contrary. I have every inch of my merits. More is conceded me than I have a just title to; I am oftener compelled to deplore my ignorance than to be pleased with my knowledge. I have no knowledge that I do not want."

The lovers of Emerson will not find many thoughts and sayings in these early Journals comparable to those in the Essays; but there are many adumbrations and suggestions of his maturer thought. "Is not the law of compensation perfect?" he asks. "Different gifts to different individuals, but with a mortgage of responsibility on everyone. 'The gods sell all things.' There! no cheating in nature, not a light halfpenny; not a risk of a doit which is not insured to the total amount on the credit of the king of nature." These words have the essential Emersonian quality about them, although the thought may have been better expressed in the Essays.

We fear that Emerson is not so much read to-day as he was 30 years ago. There was a serene apartness in him which does not appeal to the social enthusiasts of our time. It was not the superior apartness which Arnold ascribes to Goethe in the lines:—

"And he was happy, if to know  
Causes of things, and far below  
His feet to see the lurid flow  
Of trouble and insane distress,  
And headlong fall be happiness."

There was no superciliousness about Emerson. He is, as Arnold once finely said of him, "The friend of those who want to live in the spirit." The inward life was that for



which he cared, and to which he appealed. Individuality, independence, self-realisation are the words which naturally arise in the mind as we think of his teaching. Most of the strongest minds are looking at the other side of the shield to-day on which are written the words, "Responsibility, mutual dependence, organisation, fellowship." All the more important is it, because of our enthusiasm for such ideas and our feeling of their truth, that we should remember the teaching of Emerson just now. We hope that the publication of these Journals will tend to revive an interest in him among the younger generation, and help them to feel something of the affection and reverence for Emerson which was felt by their parents. H. G.

### FROM WORKHOUSE TO WESTMINSTER.

It is a far cry from a workhouse of seventy years ago to the Westminster of to-day, but it is of such a translation that Mr. John Wilson tells in his autobiography.\* No aspect of our national life is more deeply significant than the improvement that has been effected in the condition of the working classes in the period covered by Mr. Wilson's career. The material improvement has been great; the mental and moral improvement greater. The average worker of to-day is indeed so much better off in mental and moral respects than in material that it is certain that the near future will witness great and successful efforts to improve material conditions, to be followed surely by yet greater mental and moral advance. Mr. Wilson's book is rich testimony to this effect; hence the impression it leaves on the mind is one of profound satisfaction. All social reformers who are disposed to be cast down at the slow progress of their cause, reading Mr. Wilson's story, will feel newly inspired. The tale is told with beautiful frankness, simplicity, and naturalness. That is to say, it is thoroughly characteristic of the writer.

It is the story of a man born in humblest circumstances more than seventy years ago, who in infancy was for a brief period an inmate of a workhouse, was left an orphan at a very early age, lived for about thirty years a rough-and-tumble life as miner and sailor, and returning to Durham pits a second time was converted, became a local preacher among the Primitive Methodists, a sagacious, greatly trusted and much beloved leader of the class from which he sprang, and finally a highly respected member of Parliament. The story is rich in vivid descriptions of the conditions and struggles after improvement of the working classes in the period it covers, and is splendid testimony to the power of righteousness, the value of enfranchisement, and the growth of better feeling between labour and capital. Incidentally, too, it is excellent testimony to the advantage of Free Trade. Mr. Wilson's modesty moves him to warn his readers at the outset that in his story they will find nothing romantic. They must, he says, be prepared for a dull journey, since all he has to give them is a matter-of-fact outline

of a very ordinary life. But this is quickly falsified. An exquisite love idyll runs through the book, albeit it is the story of a genuinely happy married life; and the very reverse of ordinary is the author's career after he comes to himself. The pains he takes to improve his mind and to redeem the wasted years, and the intelligent enthusiasm and singleness of heart that mark his labours on behalf of the miners in particular and the working classes in general make Mr. Wilson's book very profitable reading, encouraging to social reformers, and in every sense delightful to the author's troops of friends. The volume is adorned by an introduction from the pen of Dean Kitchin and an appreciation by the Bishop of Durham. H. R.

ISAIAH i.-xxxix. Edited by Rev. C. H. Thomson, M.A., and Rev. John Skinner, D.D. Cambridge: at the University Press. 1s. 6d. net.

INTENDED for the use of "young students," this little commentary presents the results of modern scholarship in a simple form. It invites comparison with the larger work of Dr. Skinner in the Cambridge Bible series, and that of Principal Whitehouse in the Century Bible. Its critical position is that of the former, whilst the text presented is the R.V., as in the case of the latter. For day and Sunday schools alike, nothing could be better.

FUNCTION, FEELING, AND CONDUCT. By Frederick Meakin. New York and London: G. P. Putnam's Sons, 1910.

THIS is an interesting and ably written book of some two hundred and fifty pages, unfortunately with a very awkward title. The author's aim is to provide "a fresh statement of the philosophy or general basis of morals as grounded in human nature." His general theory rests on a principle which is gaining widely increased support at the present time. The principle is that which regards the Highest Good as the completest development of human personality, and regards this development as only possible in a society in which a man may identify his own ends with those of others. This position Mr. Meakin works out in a way not devoid of freshness and force. He does not, however, consider the difficulty arising from the fact that his deterministic view of moral action appears to exclude all *real possibilities* from human life.

MRS. EVEREST BOOLE has made a modest attempt in her little book, "A Woodworker and a Tentmaker" (London: C. W. Daniel, 1s. 6d.), to give the life-story of Jesus and of Saul of Tarsus in a modern setting. Her idea obviously is to show that even in our own day spiritual ideals and genius of the supreme order are as little understood as they were in Galilee nearly 1,900 years ago, and that the modern prophet is quite as likely to be persecuted by those who are jealous of his influence as were his predecessors of bygone ages. The story of the young violin-maker is little more than a sketch, but

Mrs. Everest Boole manages to say in the course of it a good deal about "the reverence which we all owe to those who serve God by growing things, or making things, for the use of man."

### PUBLICATIONS RECEIVED.

KUNTALINE PRESS, CALCUTTA:—The Mission of the Brahma Samaj, or the Theistic Church of Modern India: Pandit Sivanath Sastri, M.A. 2nd edition.

GARDEN CITY PRESS, LTD., LETCHWORTH:—A Crisis in the Education of the Governing Classes of England: Alex. Devine.

MR. FRANCIS GRIFFITHS:—The Religion of Life: A. L. Lilley. 3s. 6d. net.

WEST LONDON ETHICAL SOCIETY:—The Spiritual Nature of Man: Stanton Coit, Ph.D. 1s. net.

MR. T. FISHER UNWIN:—The Bible Reader (Part IV.): E. Nixon and H. R. Steel. 1s. net.

### FOR THE CHILDREN.

#### AMONG THE BIRDS IN JULY.

ON June 12 I kept the promise made in THE INQUIRER of May 21, and visited the old nesting-place of the pied wagtails, to find the wide hole stopped up with stones; for the farmer had carefully mended his old wall. However, I saw a pair of birds exactly like those of last year hovering about with insects in their bills, and immediately retired to some distance to watch. Each bird in turn disappeared for a second in the wall very near the old hole. I went back, but could see no nest, nor, apparently, any hole big enough to hold one. Still it was certain that a nest was there, so a careful examination of every inch of that part of the wall began. Soon two very thin bits of dry grass were seen to stick out of a crevice. Here was the clue! After carefully feeling the stones round the spot, one yielded to my touch. I drew it gently out, and had a view of a nest with five little wagtails tightly packed within it. The light was poor, and I could see no details.

A later visit showed the hen on her nest. She sat still while I softly withdrew the stone which enabled me to see her, and she endured my presence as I stood taking a good look at her; but an attempt to gently draw away the protruding bit of dry grass must have jarred the nest, for the hen rose quickly and fled in silence. Her departure, and a brightening sky, enabled me to get a good view of the young birds, which must have been about nine days old. Their half-formed wings showed white tips, and the tails—mere tufts—half an inch long, also bore a white edge. A slight movement on my part made them think the parents had come with food, for three deep yellow mouths opened widely. I put the tip of a little finger into one gaping bill. The tiny mite sucked it with a force that greatly surprised me. Before leaving the nest for good I cut away those ends of grass which had betrayed the whereabouts of the cosy home, lest they should betray it to some boy who might drag out and injure the wee things. My fears on this head were only slight; for as a rule the boy who has developed a power of observation which enables him to follow so slender a clue, has also developed an intelligent interest in bird life which makes it im-

\* Memories of a Labour Leader. By John Wilson. London: T. Fisher Unwin. 5s. net.



possible for him to find any fun in torturing nestlings.

July is a month which brings many a puzzle to the inexperienced bird student. This is particularly the case if he or she has to depend for help on books; for the books generally give a description of the bird in the mating season, and would have to be nearly doubled in size and price if they went into all the changes in language and plumage, and even of habits, which are to be noticed as the months roll by. We all know the old rhyme, which says of the cuckoo:—

In June he changes his tune;  
but many, perhaps most, birds alter their notes at different seasons. In April, May, and early June the yellowhammer sits on the hedge top singing the familiar, "Little bit of bread and no che-e-e-se," the last syllable being much drawn out. Toward the end of June he is lazy or tired, and is often heard to stop just before the long drawn "che-e-e-se." I listened to one on June 25, which only gave the full song about every sixth time.

The tree pipit's song has been a joy to dwellers in Lakeland since the third week in April. He loves the wild free land of rocky fell and plunging streams. He does not, like his relation the skylark, sing loudly as he rises in the air, nor does he rise as high. Thirty to forty feet content him as a rule, and when he is at his top-most height, he poises himself for a second or two; then his wings expand and his tail is wide spread, his throat swells, and as he floats slowly downwards he rapidly showers his notes, "Zit-zit-zit-tswear-tswear," &c., till he is half-way to earth. Then the descent becomes faster, and the song slower, "Tsweet-zer, sweet-zer, tsweet, sweet, sweet," the last syllables drawn out as he alights on bush or wall, to rise again in half a minute and repeat the pretty performance, returning usually to the same spot, and then, *da capo*, till the joyous music has been heard a dozen times. In July he is helping his mate to feed a second family, and both birds are beginning to feel a little spent with constant hard work, so it is no wonder that the cock does not care to go aloft so often, and sings a shorter song.

The changes in plumage are even more puzzling than those of song. It is bad enough to have differences, sometimes slight, between the cock and hen; but when the colouring of each varies a little with the advancing summer, and the young birds are so far grown that it needs a practised eye to detect that they are young, the beginner needs a large stock of patience and perseverance, or he will give up the whole study in despair. So long as the young are in the nest, or have only just left it, everybody can see at a glance that they are only babies. It is when they have grown as large as, or larger than, the parents that mistakes are made. We must not judge only by the apparent size, but by the texture of the coat, by the movements of the bird, and by its general behaviour.

The plumage of a young bird is fluffy, and the feathers do not lie close and firm; nor do they glisten like those of a grown-up bird. The bird child is like the human child. It has a difficulty in balancing itself which makes the flight jerky and

irregular, and when it alights on a twig it clutches the support in a desperate hurry, and finally settles itself with the feet wide apart, and the body rather bunched up. Another sign of youth is the unwillingness to move on; the poor little creature, feeling itself safely perched, does not want to risk a tumble. There is another and stronger reason for its desire to sit still. It knows that the parents will soon come to it with food, and it does not wish them to lose sight of it.

E. NEWLING.

## MEMORIAL NOTICE.

### MR. GEORGE BENT SHUTE

The Unitarian Church at Stratford has lost a devoted member by the death of Mr. George Bent Shute, on June 23 last, at the advanced age of 84 years.

Up to quite recently he was most regular in his attendance at the services. He was interested in the Sunday school and all the institutions of the church, and was for several years superintendent. The funeral took place at Woodgrange Cemetery on June 28, the service being conducted by Revs. T. E. M. Edwards and John Ellis.

On Sunday evening, July 3, a memorial service was held at the Stratford Unitarian Church, conducted by Rev. John Ellis, who took for his text "Well done! good and faithful servant!" and in the course of his sermon made fitting reference to the leading characteristics of a singularly beautiful and gentle life.

Mr. Shute was born on October 17, 1825, at Crediton in Devonshire. His father and grandfather were devoted members of the Unitarian Church at that place. Whilst a baby in arms he was taken by his parents to Liverpool, where his father, Mr. Stephen Shute, eventually became junior partner in the well-known firm of Gibbs, Bright & Co. Travelling in those days was by stage coach, and the journey from Crediton to Liverpool occupied three days. Mrs. Stephen Shute and her young family slept the first night at Bristol with the Carpenters, her husband having been educated at Dr. Lant Carpenter's School in that city. The second night was passed at Birmingham, and Liverpool was reached on the third evening. Mr. Shute was taken by his father to see the opening of the first passenger railway in the world—the Liverpool and Manchester Railway. This was in September, 1839. He used to say it was the first thing he could remember, the occasion being marked by great public rejoicings. He remembered on that day the people shouting, "There's the Duke," and his father pointing out to him the victor of Waterloo. Mr. Shute was in business both in Liverpool and in New Orleans as a cotton merchant and shipbroker. He married a French lady in the latter city, in December, 1854. Mrs. Shute pre-deceased her husband about five years ago. Mr. Shute was in New Orleans when the Civil War broke out, but as his sympathies were strongly with the North, and being a British subject, he left for England as soon as he could. New Orleans was blockaded by the Federal fleet early in the war, and Mr. Shute had some difficulty in getting away on a sailing vessel, being one of the last Europeans to leave the city.

In connection with his business he crossed the Atlantic twenty-six times; and it was on these voyages, and during the long railway journeys in the United States, that he was able to indulge in his taste for reading. Mr. Shute sustained great losses, owing to the unexpected outbreak of the Franco-German war in 1870, which resulted in the ruin of his business. His misfortunes, however, did not in any way

sour him. His old-fashioned courtesy never left him. He found solace and stimulus in his books. He had a rare taste for the best in literature, and was at home among the classics. Only a few months before he died he was to be seen taking a real delight in his re-reading his favourite volume of Jane Austen, George Eliot, and Charlotte Brontë. He was always cheerful and considerate of others. In the latter years of his life he became an employee in the Thames Sugar Refinery, through the kindness of the late Sir Henry Tate, a friend of his during his more successful years; and it was while following his occupation there that he interested himself in the agitation for the abolition of the foreign sugar bounties, his letters on the subject continually appearing in the press during a number of years.

## NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

**Belfast: York-street.**—Mr. John Davies, of the U.H.M. College, Manchester, has received and accepted a unanimous call of the congregation to become assistant and successor to the Rev. Alex. O. Ashworth, who, on account of broken health, retired from active duties in May, 1909, and became minister emeritus. It is expected that Mr. Davies will begin his duties with the first Sunday of August.

**Bolton: Memorial Window Unveiled at Unity Church.**—Another stained glass window has been unveiled at Unity Church, Deane-road, the first one dating back several years (being to the memory of the late Mr. Frank Taylor, J.P.), whilst the second was presented to the trustees on Sunday by Mr. J. J. Bradshaw, J.P., and unveiled by himself in the presence of a large congregation at the morning service. There is a strong, interesting personal element about this ornate gift, for Mr. Bradshaw was the architect of Unity Church, and he and his family have been diligent workers during the three stages of the church's growth, viz., at Hulton-lane, Commission-street, and Deane-road. The window has in the lower part three figures: of Faith, with the lamp and book; Hope, looking forward with calm reliance on the future; and Charity, feeding the hungry. There are the appropriate emblems of the shield, the anchor and the heart in the corners. The three upper portions are of lighter tinted glass, with medallions and heads of cherubs. The whole is more of the nature of glass mosaic than ordinary stained work, as the draperies, borders and fillings are of richly coloured selected glass of antique quality; and the heads, hands, and feet are of artistic stained work. The lines of lead are arranged to emphasise the drapery, and the whole has a brilliant jewel-like effect, highly creditable to the artist (Mr. Walter J. Pearce). An inscription dedicates the window "To the glory of God and in loving memory of Annie Bradshaw Alice Bradshaw (wife of George Pool Gass), and Grace Gass, as three faithful workers for the church." They were the sisters and niece of Mr. J. J. Bradshaw, and their labours will live long in the recollections of those associated with the early days of Unity Church.

**Bridport.**—The congregation of East-street Chapel enjoyed the pleasure of a visit from the Rev. Cyrus A. and Mrs. Roys, of Uxbridge, Massachusetts, on Sunday, July 10. The minister, Rev. W. L. Tucker, conducted the devotional services, and Mr. Roys preached morning and evening. Mr. and Mrs. Roys have been in Scotland and intend to spend the next three weeks in the south of England.



Mr. Tucker writes that he hopes some other of our churches may be as fortunate as Bridport in securing a visit from Mr. Roys, whose generous help he so highly appreciates.

**Ilford.**—At the quarterly meeting of the congregation held on the 4th inst. in the lecture hall, the Rev. W. H. Drummond, B.A., presided over a good attendance, and after the usual business had been transacted, spoke upon the future of the church. He thought the time was fast approaching for the appointment of a resident minister, and pointed out that it was essential first of all to clear off the loan debt, repayment of which by annual instalments was absorbing so much of their income. If that debt were out of the way a minister might be appointed to take charge of the church, to look after their organisations, and to do his part in the social and philanthropic work of the town. The proposals were heartily taken up; and a deputation of four was appointed to confer with a sub-committee of the Provincial Assembly as to a scheme for clearing off the debt. It was suggested that the forthcoming bazaar in the autumn might be made part of the effort. The total debt on the church and lecture hall is £850, which, as Mr. Drummond pointed out, is not really very formidable.

**Liverpool: The Sunday School Society.**—The summer meeting was held at Chester on Saturday, the 9th inst., when sixty-two teachers and friends were present. The afternoon was spent on the river and in visiting the cathedral and walls of the old city, beautiful sunshine adding to everyone's enjoyment. Afterwards the party met in the schoolroom of Matthew Henry's Chapel for tea. In the absence of the president, the Rev. J. Collins Odgers proposed a very cordial vote of thanks to the members of the Chester congregation for their hospitality; he also alluded to the departure of the Rev. R. Matthew Scott, expressing, on behalf of all present, their sorrow at his leaving the district. The Rev. H. D. Roberts seconded the motion, which was responded to by the Revs. R. M. Scott and D. J. Evans, the latter referring also to the Rev. Matthew Watkins, who was leaving Liverpool for Ireland. Afterwards a short service was held in the old chapel, conducted by the Rev. D. Jenkin Evans, and the Rev. R. M. Scott gave an address on "The Welfare of the Child."

**Lye.**—Miss Florence Mary Wrigley, second daughter of Rev. I. Wrigley, of Lye, has passed the B.Sc. examination at Leeds University. Mr. Thomas Leslie Perry, a member of the chapel choir at Lye, has passed the B.Sc. examination at Birmingham University in Honours. Annual flower services were held at Lye on Sunday last, when the congregations were very good, the services being conducted by the minister.

**Manchester: First Circuit Church.**—A garden party was held at Summerville on Saturday, July 9, from 3 to 9 p.m., in the grounds of the Unitarian Home Missionary College, to welcome the ministers of the Circuit Church. The afternoon was beautifully fine, and there was a good attendance of members and friends, who greatly enjoyed the music provided, and the capital open-air performance of scenes from "Twelfth Night," which preceded the meeting. Mr. T. Marsden (chairman of the Circuit Committee) presided at the meeting, and offered a few words of welcome to the Circuit ministers in opening the proceedings. The Rev. Dendy Agate, B.A., then moved: "That this meeting of the members and friends of the Manchester First Circuit Church expresses its sense of the value of the services rendered in the foundation of the Circuit by the Rev. Charles Peach, and thanks him for his devoted labours in many branches of our united work during his residence in Manchester. The meeting further offers to Mr. Peach hearty good wishes for his success in the new work which he has undertaken." This resolution was seconded by Mr. H.

Pilling, of Chorlton, and carried with applause. In acknowledging the resolution, Mr. Peach demurred to the suggestion that he was going to be "off with the old love." Whether as minister, as lay brother, or lay worker, he hoped to be associated with the efforts of the two younger men who had taken up the work. He was especially grateful to Upper Brook-street and to the Circuit in general for their generosity to him in allowing him to be the servant of a cause rather than of a group of people. He trusted the same sympathy would be extended to his successors. He promised them they should always have his warmest and heartiest fellowship and co-operation. Mr. J. Wigley, president of the Manchester District Association, next moved a resolution extending a hearty welcome to the new Circuit ministers, the Rev. E. W. Sealey, M.A., and the Rev. H. E. Haycock. He emphasised the auspicious nature of the occasion. It was their first attempt at co-operation in Church work. Heretofore they had all been standing on their dignity and independence. That feeling had been broken down, and they were going to help one another. Success was assured if the churches of the Circuit would stand loyally together and back up their ministers. Mr. Canning, secretary of the Circuit, seconded, and the resolution was heartily carried. The Rev. E. W. Sealey, M.A., in reply, said how he had been cheered by that hopeful gathering. He came among them to serve them in all ways and at all posts where he could. They must realise that they had all to gain and nothing to lose in their venture. It was pioneer work. He called upon the four congregations to back their ministers up, as he had once called on his crew when he was stroking a boat at Oxford to back him up under difficult circumstances. The men had responded and they more than held their own in the race. He looked for similar backing up now. They were making a grand experiment that might be of use not only to themselves but to the whole denomination. The Rev. H. E. Haycock also responded, and expressed his thanks for the kindness shown to him during the two months he had already worked amongst them. He was hopeful for the future. It was not that mere reorganisation was going to work miracles. He had found a deep desire to work together for the great common ends of the Christian Churches. There was in the movement the fresh strong wind of a new day. The spirit of fellowship was the inspiration and directing power of the new organisation, and in that its promise lay. A vote of thanks to the ladies who had provided the refreshments to the entertainers, and to the College authorities for the use of the grounds, closed the proceedings. The Manchester First Circuit Church is now fully equipped for work, and carries with it the good wishes of all the churches in the district.

**Mansfield: Old Meeting House.**—The Mansfield and District Band of Hope Union held its 26th annual demonstration in Mansfield on Saturday. Prizes were offered for the best decorated turnout, and the first prize was gained by the Old Meeting House, Mansfield. The chief event in the interesting programme which followed the procession was the annual choral contest for the "Hardy" Shield, presented in 1908 in memory of Mr. W. Hardy, an ardent temperance worker, by Mr. A. B. Markham, M.P. for the Mansfield Division of Notts. For the third year in succession the members of the Old Meeting House Band of Hope choir carried off the Shield, the judge awarding them 93 marks out of a maximum 100.

**Newport (Isle of Wight) Unitarian Christian Church.**—On Sunday, July 10, the Sunday-school anniversary was held, the church being prettily decorated with flowers. At the evening service the Rev. James Ruddle took the service of song, "Theodore Parker," which

was followed with great interest by a good congregation. During the day a collection was taken on behalf of the school funds.

**Reading.**—The church anniversary was celebrated last Sunday, the preacher being the Rev. R. H. U. Bloor. There were large congregations to welcome their former minister. The sermons were well suited to the time and occasion, that in the morning being a justification of the modern attitude towards dogma. The latter has been a natural attempt to explain the universe, but the explanations have revolted the moral sense. We cannot understand the universe, but meanwhile we can live nobly. Better than believing in pleasant things because we like them is it to acquire courage, fortitude, manliness, and the power to bear with equanimity the actual or possible ills of life.

**Ringwood.**—For the fifth year in succession Mrs. Cogan Conway invited the Band of Hope to hold its annual treat at Brooklands, on the 8th inst. A hearty vote of thanks to Mrs. Conway for her kindness was proposed by Mrs. B. S. Guy, and seconded by the Rev. C. E. Reed.

**Scottish Van.**—The Rev. E. T. Russell reports good meetings at Linlithgow. Last Saturday night the attendance was exceptionally good and the attention and interest were everything that could be desired.

## NOTES AND JOTTINGS.

### A GOOD WORD FOR GREEK.

Sir Oliver Lodge made an eloquent plea for Greek at the Conferment of Degrees at Birmingham University last Saturday. "Our most pressing need on the educational side," he said, "is a chair of Greek. What Greek means has been brought home to all English-speaking people lately by the genius of Gilbert Murray. It is the basis of literature. I sometimes hear poetry and literature decried as useless studies. What, then, is useful? What is the object of life? The human race does not exist to make machinery or any other subsidiary goods. Poetry and letters deal with humanity and life itself. The reality and value of these studies cannot be exaggerated."

### THE RELIGION FOR INDIA.

If, then, the decay of Hinduism necessarily leads to the question, What religion is to take its place? our discussion has already revealed two large principles for our guidance in thinking out the problem: (1) In these modern days no religion will suit India that is not *human, universal, spiritual, progressive*. (2) Since India has expressed itself in Hinduism, no religion will suit India that does not provide a *full re-expression of the religious spirit of the people*. Hinduism is the revelation of the religious genius of India; and no religion can take its place unless it prove equal to the task of striking all the chords which have resounded in the depths of the Hindu heart throughout the centuries.—"The Crown of Hinduism," in the *July Contemporary*.

### SPURIOUS SPORTS.

The Humanitarian League has just presented to the Home Secretary an influential memorial, signed by nearly 400 educationists, in which the hope is expressed that the Government will grant facilities for the Cruelty to Animals Bill, introduced by Mr. H. F. Luttrell, for the prohibition of rabbit-coursing, pigeon-shooting, and the hunting of carted deer. The signatories include the heads of several Oxford



Colleges, such as St. John's, Pembroke, Trinity, Jesus, Queen's, Keble, and New; and of Emmanuel and St. Catherine's at Cambridge; about 40 University Professors, among whom are Professors Gilbert Murray, W. W. Skeat, J. W. Mackail, W. R. Inge, Canon Driver, Canon T. K. Cheyne, and Sir Walter Parratt; the Headmaster-elect of Harrow, and the Headmasters of Eton, Westminster, Cheltenham, Bradfield, Tonbridge, Manchester, Liverpool, and more than 300 other public schools.

#### THE PROBATION ACT.

The Home Secretary, according to the monthly record of the Penal Reform League for July, has issued a circular dated April 21, 1910, to all Justices of the Peace individually (we understand some 25,000 have been sent out), in pursuance of the advice of the Departmental Committee on Probation, calling attention to the provisions of the Probation of Offenders Act, 1907, and giving a number of useful extracts from the Departmental Committee's report. The Home Secretary lays particular emphasis on two points:—(1) That "the Act increases the powers of Justices by adding a new method of dealing with offenders to those formerly available," placing an offender's conduct for a given period "to his own knowledge under observation by the court through its agent"; and (2) "the importance of personal interest on the part of Justices in probation work." We hope that Justices will take these two points to heart.

#### REFORMING HABITUAL DRUNKARDS.

The report of the Yorkshire Inebriates' Reformatory, which was issued a short time ago, strongly contests the view that the habitual drunkard cannot be reformed. The annual table of discharges from the reformatory (including only those who have been discharged for six months and upwards), deals with 43 cases, 20 men and 23 women. Sixteen are reported as "doing well," 15 as "improved," and 12 as "not improved." "Thus 16 cases now lead quiet, decent lives, 15 more are comparatively respectable, and the minority of 12 appear and reappear in the police courts as 'the failure of Reformatory treatment.'" Six months, however, is hardly a sufficient time to test a drunkard's conversion. It is remarkable, and contrary to received opinion, that judging by this return women are more responsive to treatment than men. Eleven out of the 23 women are reported "doing well," and only 5 are failures.

#### THE NEW WESLEYAN PRESIDENT.

Mr. Hornabrook, the new president of the Conference, was born in Kingston, Jamaica, in 1848. His father was the Rev. Richard Hornabrook, a Cornishman by birth, who was for twenty years a missionary in the West Indies, and founded the mission on the Esse-quiibo, in Demerara. The new president, who came to England during his childhood, was educated at Woodhouse Grove School, near Leeds. He became a candidate for the Wesleyan Methodist ministry in 1869, being sent out by the Lincoln Circuit. After three years at Headingley College, where he eventually became a sub-tutor, Mr. Hornabrook was appointed to the Brunswick Circuit, Sheffield. He also "travelled" in the London, Southport, Liverpool, Bristol and Leeds Circuits. The wonderful extension schemes promoted by the "Twentieth Century Fund" of the Wesleyan Methodist Church have made Mr. Hornabrook's term of office as general secretary of the Chapel Building Committee memorable. As a preacher the new president is in much demand.

## Oliver Heywood Memorial School,

LYDGATE CHAPEL, NEW MILL, YORKSHIRE.

### APPEAL.

TO complete the Fund for building a much-needed New School, to be erected in memory of Oliver Heywood, under whose influence the congregation was first formed in 1662, and chapel opened in 1695.

Lydgate is a working-class congregation, and has been working for some years for the above purpose. A suitable site has been purchased, costing £120. The Yorkshire Union has intimated that unless the building is commenced at once, it will withdraw its promised grant of £250. The Committee therefore appeal to the generous public to kindly help them to complete the fund.

Amount required to build School-room (minus class-rooms) ...	£	s.	d.
In hand (prior to this appeal) ...	377	0	0
Lord Airedale... ..	100	0	0
Mr. Walter Cliff ... ..	100	0	0
Yorkshire Unitarian Association ...	250	0	0
British and Foreign Unitarian Association ... ..	40	0	0
Mr. Grosvenor Talbot ... ..	25	0	0
Mr. A. G. Lupton ... ..	25	0	0
Mr. J. H. Wicksteed... ..	25	0	0
Mr. F. M. Lupton ... ..	25	0	0
Sir Richard Stapley ... ..	10	0	0
Prof. J. E. Carpenter ... ..	10	0	0
Rev. C. Hargrove ... ..	6	0	0
Popple Trustees ... ..	5	0	0
Anonymous (per L. Taverner) ...	15	0	0
Lt.-Col. Trevelyan ... ..	2	0	0
Mrs. Marriott ... ..	2	2	0
Mrs. Turner ... ..	1	1	0
Mr. Ward ... ..	0	10	0
Mr. Richard Heape ... ..	1	0	0
Dr. C. A. Greaves ... ..	0	10	0
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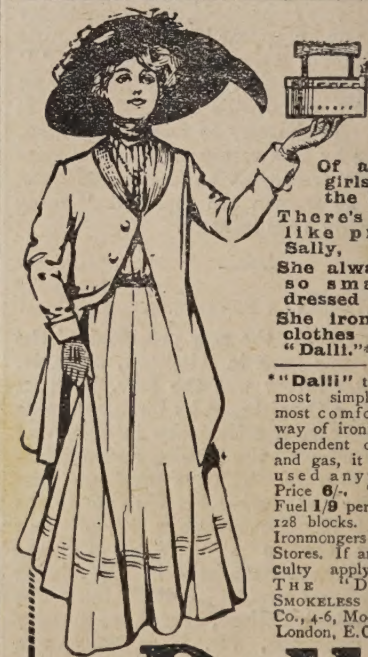
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